

I L L U S T R A T E D
Researched Bible Guide
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A weekly compilation of biblical commentary and research for your Bible study.

For your study the week of April 26 – May 2, 2010

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Illustration above from *Treasures of the Bible* by Henry Davenport Northrop, D.D

“As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.”
 — Mary Baker Eddy, *Science and Health with Key to the Scriptures* p. 497

Mark Mohlenbrock, Editor and Publisher

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2 Corinthians 6:1,2 ([online tools](#)) (17)

1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

(*Amplified Bible*) v1 LABORING TOGETHER [as God's fellow workers] with Him then, we beg of you not to receive the grace of God in vain [that merciful kindness by which God exerts His holy influence on souls and turns them to Christ, keeping and strengthening them--do not receive it to no purpose].

“The *grace of God* was most conspicuously shown in Christ’s redemptive work as Sin-bearer, to which reference was made in the closing verses of the preceding chapter. There were, it would seem, some at Corinth who, while they may have heard the apostolic gospel, had not received it in such a way that it became a regenerating influence in their lives. They had not yet learned to say ‘The Son of God who loved *me* and gave himself for *me*,’ and to allow that passionate conviction to perform its transforming work. Perhaps they still clung to the belief that they could achieve their own salvation; and to harbour any such delusion is to receive the grace of God *in vain*.” (*The Tyndale New Testament Commentaries* (TNTC), p91-2)

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

(*Amplified Bible*) v2 For He says, In the time of favor (of an assured welcome) I have listened to and heeded your call, and I have helped you on the day of deliverance (the day of salvation). Behold, now is truly the time for a gracious welcome and acceptance [of you from God]; behold, now is the day of salvation!

“Paul is here applying to himself the words addressed by God to Israel in Isa. 49:8, a passage which is part of the context in which the servant of the Lord is addressed. The Servant of the Lord appears in the book of Isaiah at times as a corporate figure, Israel, but also as an idealized individual. One of the primary functions of the Servant in Isaiah is to recall Israel to her covenant obligations....Paul himself understands the imagery of the Servant in application to his own role as one who invites Israel to share in the benefits of the new age and at the same time proclaims the grace of God to the Gentiles.” (*Augsburg Commentary on the New Testament* (ACNT), p85) [▶](#)

2 Corinthians 6:2 ([online tools](#)) (G)

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

(*Amplified Bible*) v2 For He says, In the time of favor (of an assured welcome) I have listened to and heeded your call, and I have helped you on the day of deliverance (the day of salvation). Behold, now is truly the time for a gracious welcome and acceptance [of you from God]; behold, now is the day of salvation!

“The adverb *now* is placed first for emphasis. The particle *idou* is intended to arouse the attention of the listener: ‘Look! [NIV *I tell you*] Now is the time.’ The sense of urgency is unmistakable. The *time of God’s favor* has arrived. The term is used in the LXX of what is pleasing to God. It stands in parallel with *the day of salvation* in the next clause. The time of God’s favor is in effect the day of salvation. It pleases God to display his good pleasure through human agents, whose job it is to proclaim that the day of salvation has arrived.” (*The IVP New Testament Series* (IVP), p163) [▶](#)

Isaiah 35:10 ([online tools](#)) (19)

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

(*New Living Translation*) v10 Those who have been ransomed by the LORD will return to Jerusalem, singing songs of everlasting joy. Sorrow and mourning will disappear, and they will be overcome with joy and gladness.

Ransomed of the LORD) "...we can conclude that the people referred to are the people of God returning from the Babylonian Exile. The LORD himself will pay the ransom that will liberate this people from Babylonia, just as he had done before in ancient times at the deliverance from Egypt. It is worth noting here that these people are not now accounted as either 'clean' or 'unclean'; they are merely called 'the redeemed' and 'the ransomed.' Thus it is not mankind's faithful and careful observance of the law which is considered to be decisive, but it is the grace of the LORD who has redeemed and ransomed his people...the use of the word 'Zion' point to the heart of the new creation, the kingdom of God, to which all people will go to worship the LORD. Zion has a particular eschatological and messianic significance. Therefore the Holy Way...is to be understood in a spiritual sense." (*The International Theological Commentary (ITC)*, p224) [▶](#)

Jeremiah 31:3 ([online tools](#)) (2)

- 3 **The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.**

(*New Living Translation*) v3 Long ago the LORD said to Israel: "I have loved you, my people, with an everlasting love. With unfailing love I have drawn you to myself.

"This piling up of words of God's love for Israel is used to ground God's promises to the exiles. Simply put: God will act in salvific ways on Israel's behalf because God loves Israel. It is not that 'God's freshly offered love' to Israel 'issues in faithfulness,' as if God's judgment meant that God's love for Israel had ceased and God's fidelity had been withdrawn. Rather, God's love remained steadfast through thick and thin. God's faithfulness remained intact through Israel's infidelity and the consequent judgment, and was now at work to recreate Israel out of the rubble of exile." (*Smyth & Helwys Bible Commentary (S&HBC)*, p429) [▶](#)

John 5:1-9,14,24 ([online tools](#)) (15)

- 1 After this **there was a feast of the Jews; and Jesus went up to Jerusalem.**

(*Amplified Bible*) v1 LATER ON there was a Jewish festival (feast) for which Jesus went up to Jerusalem.

"John repeatedly ties his narrative to various Jewish feasts...This is the only one that is not identified more precisely. A variant reading makes it 'the feast of the Jews', which would probably suggest Tabernacles or Passover...The truth of the matter is that we do not know what feast John has in mind. If the other feasts are named, it is because the context in each case finds Jesus doing or saying something that picks up a theme related to it. By implication, if the feast in John 5 is not named, it is probably because the material in John 5 is not meant to be thematically related to it." (*The Pillar New Testament Commentary (PNTC)*, p240-1)

- 2 **Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.**

(*New International Version*) v2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.

"Verse 2...is a little confusing because there seems to be a word missing in the Greek text associated with the word 'Sheep.' As a result translators and commentators have made a number of guesses from 'gate' to 'town' or have made 'sheep' modify 'pool' and left open what was there. The 'Sheep Gate' of the NIV is at least an acceptable solution. The Sheep Gate was a small entrance to the city in the northeast segment of the wall near the temple. The location where the invalids were gathered again presents a slight textual problem, making it necessary from the variety of manuscript witnesses to choose one of the following: Bethzatha, Balzatha, Bethsaida, and Bethesda." (*The New American Commentary (NAC)*, p231)

- 3 **In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.**

(*Amplified Bible*) v13 In these lay a great number of sick folk--some blind, some crippled, and some paralyzed (shriveled up)--waiting for the bubbling up of the water.

"A large number of disabled persons used to lie at that place. Official Judaism almost certainly did not approve of the superstition associated with the alleged healing powers of the pool of Bethesda. After all, healing shrines were characteristic of pagan cults. Apparently, however, the authorities looked the other way, tolerating this expression

of popular religion. Among the disabled were the blind, the lame, and the paralyzed.” (*Baker Exegetical Commentary on the New Testament (BECNT)*, p179)

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

(*Amplified Bible*) v14 For an angel of the Lord went down at appointed seasons into the pool and moved and stirred up the water; whoever then first, after the stirring up of the water, stepped in was cured of whatever disease with which he was afflicted.

“V. 4 [is absent] from the best MS texts. It is omitted by all MSS dated prior to the fourth century, though the rest generally include it with numerous variations. It is generally regarded as a gloss that was introduced to explain the intermittent agitation of the water, which the populace considered to be a potential source of healing. There is no question that they congregated at the pool, hoping to be cured of their ailments. The explanation of the moving of the water was probably added later.” (*The Expositor’s Bible Commentary (EBC)*, p62)

5 And a certain man was there, which had an infirmity thirty and eight years.

(*Amplified Bible*) v5 There was a certain man there who had suffered with a deep-seated and lingering disorder for thirty-eight years.

“It is not said that the man had lain continuously in one of the Bethesda colonnades all this time; we should understand rather that he was brought there regularly when the ‘disturbing’ of the water was expected, in the hope that one day he might be able to get in first. It is not said what precisely his infirmity was; it was evidently some form of lameness or paralysis, since he was unable to go down into the water in time without help (verse 7), and there is a suggestion (verse 14) that it was the result of some sin of his own.” (Bruce, FF, *The Gospel of John*, Grand Rapids, MI: Wm B Eerdmans, 1983, p123)

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

(*Amplified Bible*) v6 When Jesus noticed him lying there [helpless], knowing that he had already been a long time in that condition, He said to him, Do you want to become well? [Are you really in earnest about getting well?]

“Jesus begins the conversation by asking whether the sick man wants to be healed. Even the modern reader is surprised by this since one presupposes that a sick man desires to be healed. But the narrator intends for the sick man to depict the situation; that is a livelier form of presentation than when the information is provided in the third person. On the other hand, the narrator wants Jesus to seize the initiative. He must then insert a word of Jesus that establishes his contact with the sick man and at the same time permits the sick man to depict his deplorable situation. The words of Jesus, ‘Do you want to be healed?’ serve this purpose.” (*Hermeneia—A Critical and Historical Commentary (HERM)*, p244-5)

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

(*Amplified Bible*) v7 The invalid answered, Sir, I have nobody when the water is moving to put me into the pool; but while I am trying to come [into it] myself, somebody else steps down ahead of me.

“The man is there with no one to help him. So here is an unpredictable source of healing that can affect only a few people, and this man has no hope of getting healed anyway because he cannot get to the pool. In other words, this is a situation of utter hopelessness and futility. But while the man cannot get to the pool, Jesus can get to him. The man is met by the one who is the stable, constant source not just of healing but of life itself, indeed, of eternal life.” (*IVP*, p119)

8 Jesus saith unto him, Rise, take up thy bed, and walk.

(*New American Standard Bible*) v8 Jesus said to him, "Get up, pick up your pallet and walk."

“The healing is accomplished by the simple command of Jesus. The words are parallel to those used in Mark 2:11 in the healing of the paralytic. This has given some interpreters evidence of John’s use of the Markan story, but more likely there was interchange between the two healings in the preliterate period of the tradition. **Pallet** is a mattress used by the poor, and is the word used both in this story and in Mark 2:4ff. Jesus does not aid the man by helping him into the pool at the proper time, but by the intercession of an entirely new healing power available only through Christ.” (*Augsburg Commentary on the New Testament (ACNT)*, p76)

- 9 **And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.**

(Amplified Bible) v9 Instantly the man became well and recovered his strength and picked up his bed and walked. But that happened on the Sabbath.

“He obeyed and was healed *all at once*. The very fact that the author of the Fourth Gospel, in contrast with Mark, seldom uses the expression *all at once, straightway, or instantly* indicates that he wishes to place special stress on this sudden and complete character of the cure. Once more the glory of God stands revealed. *This* recovery is neither gradual nor partial... At the word of Jesus new strength and vigor surged through this man’s whole body; **and he picked up his mat and was walking!**” (*New Testament Commentary* (NTC), p193)

- 14 **Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.**

(Amplified Bible) v14 Afterward, when Jesus found him in the temple, He said to him, See, you are well! Stop sinning or something worse may happen to you.

“That which Jesus gives is more than healing and relief from suffering. Accordingly the warning addressed to the healed man (‘Sin no more...’) does not relate to a specific sin by which the man might bring a worse illness or handicap upon his head but to the threatening danger of being content with the cure he has received without becoming conscious of his much deeper lost-ness as a sinner before God and rising from *it*. The ‘worse thing’ that would then befall him would be not just a worse illness or accident but nothing less than the judgment of God.” (*Ridderbos, Herman, The Gospel of John*, Trans. By John Vriend, Grand Rapids, MI: Wm B Eerdmans, 1991, p188-9)

- 24 **Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation;** but is passed from death unto life.

(Amplified Bible) v24 I assure you, most solemnly I tell you, the person whose ears are open to My words [who listens to My message] and believes and trusts in and clings to and relies on Him Who sent Me has (possesses now) eternal life. And he does not come into judgment [does not incur sentence of judgment, will not come under condemnation], but he has already passed over out of death into life.

“The promise of life is for him who *hears the word of the Son* and *believes the Father who sent him*. The promise becomes immediately effective; the hearer-believer *has* eternal life *now*. He has the judgment behind him, not before him, since judgment is for unbelief, and he has crossed over from the realm of death into the sphere of the divine sovereignty, the characteristic of which is life for all who enter it.” (*Word Biblical Commentary* (WBC), p76) ▶

Luke 15:11-16 ([online tools](#)) (7)

- 11 **And he said, A certain man had two sons:**

“The parable’s popular title ‘prodigal son’ probably puts the focus in the wrong place. Actually the story gives more attention to the father and his reaction than to the son’s return. The father’s response to the elder son’s resentment also shows how central a character he is in the parable. So a better title might be ‘the parable of the forgiving father’ or ‘the parable of a father’s response to his two sons.’ ” (*The IVP New Testament Series* (IVP), p258)

- 12 **And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.**

(New Living Translation) v12 The younger son told his father, ‘I want my share of your estate now, instead of waiting until you die.’ So his father agreed to divide his wealth between his sons.

“The ‘share of the estate’ that a younger son would receive on the death of the father would be one-third, because the older (or oldest) son received two-thirds, a ‘double portion’ – i.e. twice as much as all other sons. If the property were given, as in this case, while the father lived, the heirs would have use of it; but if they sold it, they could not normally transfer it as long as the father lived. The father also would receive any accrued interest. The son may have been asking for immediate total ownership, but the parable does not specify the exact terms of the settlement.” (*The Expositor’s Bible Commentary* (EBC), p983)

- 13 **And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.**

(*Amplified Bible*) v13 And not many days after that, the younger son gathered up all that he had and journeyed into a distant country, and there he wasted his fortune in reckless and loose [from restraint] living.

“So the younger son collected all his possessions that he had received as a present from his father and lost no time in going and enjoying his newly found freedom and goods in selfish indulgence....The result was that he soon wasted his substance in riotous living with others....He had exchanged the real freedom which consisted in obedience to his father’s loving will for the servitude of sinful profligacy, and together with the precious treasures which he had received as a gift from his father he lost his character too.” (*The New International Commentary on the New Testament* (NICNT), p406)

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

(*New Revised Standard Version*) v14 When he had spent everything, a severe famine took place throughout that country, and he began to be in need.

“Two disasters struck him simultaneously – he ran out of money and he ran into a famine. The first was entirely his fault. It does not need vast experience to know that when capital is expended without return it must eventually be dissipated. The famine was not his fault but it increased his difficulties. People who might have helped him would find their own circumstances more straitened. Food was short and consequently would be high priced. It gave people the perfect excuse for refusing to help. So the young man *began to be in want*. He lacked even the necessities of life.” (*The Tyndale New Testament Commentaries* (TNTC), p241)

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

(*Amplified Bible*) v15 So he went and forced (glued) himself upon one of the citizens of that country, who sent him into his fields to feed hogs.

“[Joined himself] denotes that he *forced* himself on a citizen of the country. His services had not been requested. The degradation into which he had sunk can well be measured by the occupation assigned to him – herding swine, a disgusting task anywhere and to a Jew simply polluting, because swine according to the Mosaic code were unclean animals.” (Arndt, William, *St. Luke*, St. Louis, MO: Concordia Publishing House, 1956, p351)

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

(*Amplified Bible*) v16 And he would gladly have fed on and filled his belly with the carob pods that the hogs were eating, but [they could not satisfy his hunger and] nobody gave him anything [better].

“That he was hungry enough to share the food of the detested swine which he kept for the citizen indicates the extremity of his degradation. The *Pods* were the hornlike bean pods of the carob tree which contained not only seeds but a sweet gelatinous substance adding to the food value. In conditions of extreme want the very poor people of the Mediterranean world ate these pods, but they were not regarded as fitting human food; they were food for the beasts...Jesus...showed how the young man had forsaken his family, how he had been forsaken by the friends of his more affluent days, and was even abandoned by the citizen for whom he worked – *no one gave him anything*.” (Summers, Ray, *Commentary on Luke*, Waco, TX: Word Books, 1972, p185) ▶

Luke 15:17-24 ([online tools](#)) (9)

17 And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

(*New Living Translation*) v17 "When he finally came to his senses, he said to himself, 'At home even the hired men have food enough to spare, and here I am, dying of hunger!'

“Then he came to himself. He saw what a fool he was. His instinct for survival coincides with his memory of the parental hearth. Exploited by his boss, he thinks of his father’s **hired servants**, who are paid enough to be able to keep themselves in food and other necessities, with money to spare. The contrast between his generous father and the tightfisted man for whom he works is sketched with pathetic economy.” (Danker, Frederick, *Jesus and the New Age*, Philadelphia: Fortress Press, 1988, p276)

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

(*JB Phillips “The New Testament in Modern English”*) v18 I will get up and go back to my father, and I will say to him, "Father, I have done wrong in the sight of Heaven and in your eyes.

“Father. For those who seek to make this parable into an allegory in which the Father is God, note that the ‘Father’ in this verse (‘you’) is clearly distinguished from God (‘heaven’)...**Sinned against heaven and against you.** ‘Heaven’ is a circumlocution for God. Note how Jesus’ order ‘God and man’ follows his teaching in 10:27....Jesus’ theological orientation is apparent. The young man has first of all sinned against God. The younger son has sinned against his father by dishonoring him. In so doing he above all has sinned against God who gave this, the Fifth, Commandment.” (*The New American Commentary* (NAC), p406)

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

(*JB Phillips “The New Testament in Modern English”*) v19 I don't deserve to be called your son any more. Please take me on as one of your hired men."

“It is not possible to tell how sincere his repentance is, and apparently all he hopes to receive from his confession is a servant’s fare. He did not understand much about his father’s love when he demanded his inheritance and left home, and he is not prepared for the reception he is about to receive as he returns in failure. And it is true that he has no ‘right’ to anything from his father and no ‘worthiness’ as a son to bank upon. Assuming that he is not trying to manipulate his father, the best he could expect is a little pity.” (*Augsburg Commentary on the New Testament* (ACNT), p278)

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

(*New International Version*) v20 So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

“[The father’s] response is described in a rush of verbs that move rapidly from seeing to running, embracing, and kissing. By these actions the father gives an emotional welcome before the son speaks a word. The father does not wait for explanations, confessions, or promises. Nor is he concerned with the restoration of his own damaged honor. It has been suggested that running to meet the son while he is still at a distance also has the purpose of protecting the son from the scorn of the rest of the village, who would remember the way that he had treated his father and make their feelings known.” (*Abingdon New Testament Commentaries* (ANTC), p241)

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(*New Century Version*) v21 The son said, 'Father, I have sinned against God and have done wrong to you. I am no longer worthy to be called your son.'

“[The son] does not know the extent of his father’s love. He is not prepared for the extraordinary demonstration of that love in ver. 20. All he can utter at the moment is, ‘**I have sinned against heaven and before you and do not deserve to be called your son.**’ So much needs to be said, for apart from such confession of guilt the return of the son is merely nominal. But the suggestion to take a hired man’s place is never spoken. It is crowded out by the father’s overwhelming eagerness to reinstate the lost one.” (*The Moffatt New Testament Commentary* (MNTC), p179-80)

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

(*Amplified Bible*) v22 But the father said to his bond servants, Bring quickly the best robe (the festive robe of honor) and put it on him; and give him a ring for his hand and sandals for his feet.

“The father now issues the instructions which show the nature of the welcome he gives to his lost son....The first set of instructions is concerned with the decking out of the youth in the garments appropriate to a son. No time is to be wasted. They are to bring the best robe for him to wear... it is now the insignia of his reinstatement....The second item is a ring...Here again it is not simply an ornament, but a symbol of authority, especially of royal authority. Third, the shoes were a sign that a person was a freeman, not a slave; at the same time, they were worn in the house by the master, and not by the guests, who took them off on arrival. Hence they indicated authority and possession as well as freedom.” (*New International Greek Testament Commentary* (NIGTC), p610-1)

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

(*Amplified Bible*) v23 And bring out that [wheat-]fatted calf and kill it; and let us revel and feast and be happy and make merry,

“*The fattened calf*: Is literally ‘the grain-fed’. In contrast to the cattle left to graze on grass, the beast destined for special feasts is stuffed with grain to put on extra weight and tenderness. It is a mark of great esteem to spend this valuable possession for a celebration...*eat and celebrate*. The verb ‘to celebrate or make merry’ runs through the rest of the story.” (*Sacra Pagina* (SP), p238)

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

(*New International Version*) v24 For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.

“The father’s reason is not a reproof of his son but a public affirmation. It speaks not only of finding what was lost but of the resurrection of the dead. Psalm 41:13 also uses this image because separation from God always represents the realm of death. Nothing is said of penitence, probation, progress, or trial, only of immediate rejoicing.” (SCHWEIZER, p249) ▶

Luke 19:2-10 ([online tools](#)) (13)

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

(*New Living Translation*) v2 There was a man there named Zacchaeus. He was one of the most influential Jews in the Roman tax-collecting business, and he had become very rich.

PRONUNCIATION: “Zacchaeus (za-kee’uhs),” (*Harper Collins Bible Dictionary* (HBD), p1234). “The name means ‘pure’ or ‘righteous,’ but there is no reason to believe that Luke wished to stress its etymology....**A chief tax collector**:...Apparently in the course of the years he has become a kind of undercommissioner of the customs, and responsible for the hated Roman tax, imposed not only on the balsam...but as well on all the costly imports from Damascus and Arabia. The result was that in the rough judgment of his countrymen he was not to be rated among decent people, but with cutthroats and robbers, with adulterers, and brothel keepers; an informer, a traitor both to his nation and to its ancient faith in the one invisible God...**and he was rich**. It reads tersely, like an epitaph.” (*The Interpreter’s Bible* (IB), p321)

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

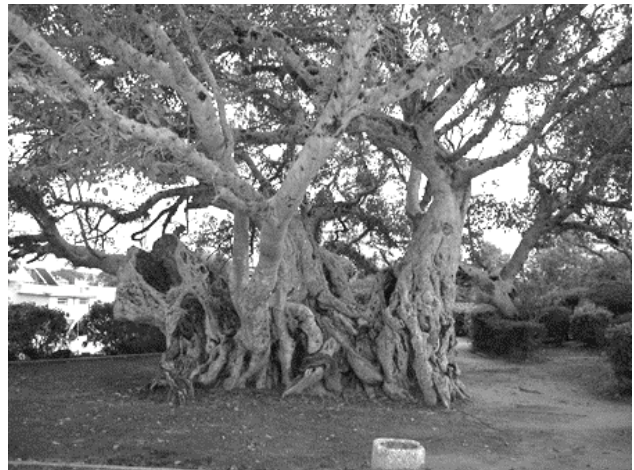
(*New International Version*) v3 He wanted to see who Jesus was, but being a short man he could not, because of the crowd.

“The two imperfects ‘he was trying and was not able’ to see Jesus due to the crowd and because of his short stature, allow us to fill in his various efforts as Jesus slowly made his way through the city. He left his office and work, but even when he got near too many were between him and Jesus for him to see....All that follows shows that his desire meant far more than the curiosity of the crowds who merely run to gaze on some famous man. His was a far more serious desire....” (*Commentary on the New Testament* (LENSKI), p591)

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

(*New International Version*) v4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way

“Zacchaeus determined to see Jesus, and would let nothing stop him...So he ran on ahead and climbed a fig-mulberry tree. A traveler describes the tree as being like ‘the English oak, and its shade is most pleasing. It is consequently a favorite wayside tree...It is very easy to climb, with its short trunk and its wide lateral branches forking out in all directions.’ Things were not easy for Zacchaeus but the little man had the courage of desperation.” (*The Daily Study Bible* (DSB), p234)



Ficus sycomorus, the Sycamore Fig of the Bible

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

(Amplified Bible) v5 And when Jesus reached the place, He looked up and said to him, Zacchaeus, hurry and come down; for I must stay at your house today.

“Jesus breaks the ice by noticing Zacchaeus in the tree. He stops and tells him to come down out of the tree, because he ‘must’ stay at his house today. Jesus’ stay with the tax collector is a necessity because it pictures what his ministry is all about – to lead to God those whom others have given up on, to call those who...need to repent. His mission is to reclaim the prodigals and justify the humble.” (*The NIV Application Commentary* (NIVAC), p479)

6 And he made haste, and came down, and received him joyfully.

(Amplified Bible) v6 So he hurried and came down, and he received and welcomed Him joyfully.

“Zacchaeus does as he is commanded. In fact, in describing Zacchaeus’s response, Luke uses the same terms used in Jesus’ command....Zacchaeus welcomes Jesus into his home, whose acceptance is a sign of fellowship and forgiveness. The description of Zacchaeus’s response does not explicitly mention faith, but his actions show that Jesus has made a deep impression upon him. Luke adds one more detail: joy accompanied his welcome,...Zacchaeus responds fully to Jesus’ kindness...” (*Baker Exegetical Commentary on the New Testament* (BECNT), p1518)

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

(Amplified Bible) v7 And when the people saw it, they all muttered among themselves and indignantly complained, He has gone in to be the guest of and lodge with a man who is devoted to sin and preeminently a sinner.

“It is clear that the people – note ‘all’ the people (that is, the people in general) – hate Zacchaeus. In view of what has been pointed out earlier – namely, that they regarded publicans as being extortionists and traitors – that is understandable, though not excusable. What, however, makes their grumbling all the more wicked is the fact that again and again during his ministry...Jesus had explained why such a hateful attitude toward publicans was so thoroughly reprehensible. Nevertheless, the people continue in their loveless way!” (*New Testament Commentary* (NTC), p856)

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

(Amplified Bible) v8 So then Zacchaeus stood up and solemnly declared to the Lord, See, Lord, the half of my goods I [now] give [by way of restoration] to the poor, and if I have cheated anyone out of anything, I [now] restore four times as much.

“Jesus’ friendliness toward him and his willingness to be a guest in his home – a shocking thing for a religious person to do! – led Zacchaeus to a total change of heart. Fellowship with Jesus broke the hold riches had on him, and led him to make restitution of anything wrongfully taken. This was spontaneous gratitude to Jesus, as well as a reflection of a new sense of values which he found in Jesus’ presence. He was not asked to give up all his wealth...(18:22), nor to leave his business and home...(5:27-28). He merely became a new man, living in God’s grace, in his old circumstances.” (*The Layman’s Bible Commentary* (LBC), p132)

9 And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham.

(Amplified Bible) v9 And Jesus said to him, Today is [Messianic and spiritual] salvation come to [all the members of] this household, since Zacchaeus too is a [real spiritual] son of Abraham;

“*Salvation* is a common word in the OT, generally in the negative sense of deliverance from enemies or afflictions, though not entirely so, the positive sense being that of restoration to a proper wholeness....*since he is also a son of Abraham*:....In face of the adverse judgment of pious objectors the tax collector is to be considered no longer as an outsider, but as now, once more, a member of the people of God; and the action of Jesus towards him establishes authoritatively that this is so.” (*TPI New Testament Commentaries* (TPINTC), p663)

10 For the Son of man is come to seek and to save that which was lost.

(New Living Translation) v10 And I, the Son of Man, have come to seek and save those like him who are lost."

“Jesus’ saying in v. 10 does not merely summarize the Zacchaeus episode but should be understood as a thematic statement that climaxes and concludes the journey narrative. Unlike many of his religious critics, Jesus does not condemn the **lost**, nor does he judge people according to outward appearances. Jesus calls all to repentance,

religious and irreligious, healthy and sick, rich, and poor.” (*New International Bible Commentary (NIBC)*, p281) ▶

Mark 1:14,15 ([online tools](#)) (6)

14 Now after that John was put in prison, **Jesus came into Galilee, preaching the gospel of the kingdom of God,**

(*New Living Translation*) v14 Later on, after John was arrested by Herod Antipas, Jesus went to Galilee to preach God's Good News.

“To launch his mission in his home territory of Galilee is, of course, a major change of scene from that of John’s preaching and baptism in the Jordan valley. Down there, people had had to make a special journey to John, but now Jesus is going to where people are, in the inhabited areas of his own province...Generally he intends to be noticed....As in v. 1, the genitive is ambiguous, and either sense (‘good news about God’ or ‘good news coming from God’) would again be intelligible here...” (*New International Greek Testament Commentary (NIGTC)*, p90-1)

15 **And saying, The time is fulfilled, and the kingdom of God is at hand:** repent ye, and believe the gospel.

(*Amplified Bible*) v15 And saying, The [appointed period of] time is fulfilled (completed), and the kingdom of God is at hand; repent (have a change of mind which issues in regret for past sins and in change of conduct for the better) and believe (trust in, rely on, and adhere to) the good news (the Gospel).

“What Jesus meant when he affirmed that the kingdom of God had drawn near is nowhere explicitly defined. The emphasis upon the ‘kingdom,’ however, links his proclamation to the self-revelation of God in the OT and stresses the continuity between the new and older revelation. In announcing ‘the kingdom of God,’ the accent falls upon God’s initiative and action. The kingdom of God is a distinctive component of redemptive history. It belongs to the God who comes and invades history in order to secure man’s redemption. The emphasis falls upon God who *is* doing something and who will do something that radically affects men in their alienation and rebellion against himself. The kingdom may be proclaimed as near, if God’s decisive action in its realization has already begun.” (*The New International Commentary on the New Testament (NICNT)*, p64) ▶

Psalm 3:8 ([online tools](#)) (16)

8 **Salvation *belongeth* unto the LORD: thy blessing is upon thy people.** Selah.

(*New Revised Standard Version*) v8 Deliverance belongs to the Lord; may your blessing be on your people! (Selah)

“The final verse of the psalm reflects how an essentially individual psalm was expanded to the broader concern of the community. In these final phrases, it is not just the psalmist but the whole people of God who declare what the psalmist has affirmed and exhibited in his own experience: ‘Deliverance belongs to the Lord!’ Together they affirm through their concluding petition that he also is the only source and hope of ‘blessing’ for those who are called his people.” (*The NIV Application Commentary (NIVAC)*, p134) ▶

Psalm 25:5 ([online tools](#)) (5)

5 **Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.**

(*Amplified Bible*) v5 Guide me in Your truth and faithfulness and teach me, for You are the God of my salvation; for You [You only and altogether] do I wait [expectantly] all the day long.

“The psalmist next prays for guidance and instruction. He needs to know not only the ways of God, but also to be made to walk in them; that is, he requires both enlightenment and strength. And this is the first part of the petition for which he is awaiting the Lord’s response. He has walked in God’s ways and desires to continue to walk in them; but such continuance depends upon the divine aid, specifically *deliverance* from a present crisis (hence, God is called ‘the God of my *salvation*’ or *deliverance*, reflecting both past experience and present anticipation).” (*Word Biblical Commentary (WBC)*, p219) ▶

Psalm 80:3 ([online tools](#)) (11)

3 **Turn us again, O God, and cause thy face to shine; and we shall be saved.**

(*Amplified Bible*) v3 Restore us again, O God; and cause Your face to shine [in pleasure and approval on us], and we shall be saved!

“The verb in the first clause would suggest two ideas to a Hebrew reader, both of which are here appropriate. The first is that of literal bringing back from exile or captivity; the other that of restoration to a former state, without regard to change of place or other local circumstances. In the case before us, the general and figurative sense of restoration includes that of literal return. The church prays to be restored to her integrity and normal state, by the redemption of the part which had gone into captivity. This prayer was substantially fulfilled in the return of many members of the ten tribes with Judah from the Babylonish exile... The petition, *cause thy face to shine*, i.e. look upon us with a favourable countenance, is borrowed from...Num. vi. 25....The last verb in the verse may also be explained as an expression of strong confidence, *we shall be saved*, which really involves the subjunctive sense preferred by some interpreters, *that we may be saved*.” (Alexander, JA, *Psalms*, New York: Scribner Armstrong & Co., 1873, p342) [▶](#)

Psalm 85:7,10 ([online tools](#)) (10)

7 Shew us thy mercy, O LORD, and grant us thy salvation.

(*Good News Translation*) v7 Show us your constant love, O Lord, and give us your saving help.

“Reveal it to our poor half-blinded eyes. We cannot see it or believe it by reason of our long woes, but thou canst make it plain to us. Others have beheld it, Lord show it to us....*And grant us thy salvation*. This includes deliverance from the sin as well as the chastisement; it reaches from the depth of thy misery to the height of divine love. God’s salvation is perfect in kind, comprehensive in extent, and eminent in degree; grant us this, O Lord, and we have all.” (*The Good News Commentaries* (SCHWEIZER), p86)

10 Mercy and truth are met together; righteousness and peace have kissed each other.

(*New English Bible*) v10 Love and fidelity have come together; justice and peace join hands.

“The four virtues here mentioned are, as Calvin remarks, the four cardinal virtues of Christ’s kingdom. Where these reign amongst men, there must be true and perfect felicity. He adds, however, ‘If any one prefers to understand, by the loving-kindness and truth here mentioned, attributes of God, I have no objection to such a view.’ But the truth is, the last are the basis and source of the first.” (Perowne, JJ Steward, *Commentary on the Psalms*, Grand Rapids, MI: Kregel Publications, 1989, repr of 1878, p126) [▶](#)

Psalm 100:5 ([online tools](#)) (1)

5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

(*New Living Translation*) v5 For the LORD is good. His unfailing love continues forever, and his faithfulness continues to each generation.

“Goodness is of the very essence of God’s nature, and his acts of grace are not the product of a momentary friendly whim or manifestations of the arbitrary mood of a divine despot. That the cult community is capable of ‘believing’ in God and of ‘trusting’ in him finds its justification in the constancy and, consequently, in the reliability of God’s gracious purposes within the covenant relationship. The knowledge of God’s grace and faithfulness is the true source from which the joy and the enthusiasm of the psalm spring, and from which it is not easy to escape. The joy expressed in the psalm is simultaneously joy derived from God and joy in God; it emanates from him and returns to him...” (*The Old Testament Library* (OTL), p647) [▶](#)

Psalm 101:1-3 ([online tools](#)) (3)

1 I will sing of mercy and judgment: unto thee, O LORD, will I sing.

(*New English Bible*) v1 I sing of loyalty and justice; I will raise a psalm to thee, O LORD.

“While the whole psalm is probably recited to Yahweh, only these opening verses are explicitly addressed to him. The interchange between **I** and **you** exemplifies the reciprocal relationship. In the opening line the speaker confesses, ‘I will sing of...love and justice. We need to note that the NIV’s **your** is not reflected in the Hebrew text because the subsequent confession concerns the speaker’s practice of justice, not Yahweh’s. Nevertheless, as the parallel line indicates, this confession is an expression of singing praise to Yahweh.” (*New International Bible Commentary* (NIBC), p388)

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

(*New Revised Standard Version*) v2 I will study the way that is blameless. When shall I attain it? I will walk with integrity of heart within my house;

“In Ps 101, the declaration of loyalty to God, the king first acknowledges God’s prior loyalty to him. The question ‘When shall I attain it?’ expresses longing for the virtues necessary to be a good king for God....The Hebrew verb ‘to walk’ is a biblical metaphor for ‘conduct oneself.’ ‘Heart’ in biblical anthropology is the center of intelligence and judgment rather than of feeling; the king promises to make honest judgments as he rules. ‘House’ here means royal palace...” (*Abingdon Old Testament Commentaries (AOTC)*, p137)

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

(*New International Version*) v3 I will set before my eyes no vile thing. The deeds of faithless men I hate; they will not cling to me.

No wicked thing) “Lit. ‘a word (or ‘thing’) of Belial’. ‘Belial’ is a...compound noun made up of the negative participle *beli* (‘without’) and *ya’al*, which seems to mean ‘what is profitable’ or ‘what is of worth’. Therefore [the noun] is either a ‘worthless man’ or a ‘thing of worthlessness’ ...**I hate...who fall away:** ‘I will hate disloyalty’;...The Hebrew is difficult: *BDB* gives a possible literal rendering: ‘...to do deeds that swerve’...**it shall not cleave to me:** or ‘he shall not remain close to me’...Johnson proposes: ‘He is no adherent of mine’.” (*New Century Bible Commentary (NCB)*, p701-2) [▶](#)

Psalm 119:140,142 ([online tools](#)) (4)

140 Thy word is very pure: therefore thy servant loveth it.

(*Good News Translation*) v140 How certain your promise is! How I love it!

“In this verse he intimates that the cause of his zeal was the love which he bore to heavenly doctrine. For to be displeased with or severely to condemn the contempt of divine truth, unless we are bound to it by the cords of love, is pure hypocrisy. And he affirms that his love to God’s word was not a rash, or a blind and inconsiderate affection, but that he loved it, because like gold or silver which has been refined, it was pure and free from all dregs and dross.” (*Calvin’s New Testament Commentaries (CALVIN)*, p19-20)

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

(*New English Bible*) v142 Thy justice is an everlasting justice, and thy law is truth.

“It never changes. The principles of thy law, of thy government, and of thy method of saving men, are the same under all dispensations, in every land, in all worlds; and they will remain the same for ever....as God himself never changes, so it is with his law. That law is founded on eternal truth, and can *never* change. *And thy law is the truth.* It is founded on ‘truth;’ on the reality of things. It is so essentially founded on truth, it springs so certainly out of truth, or out of the reality of things, that it may be said *to be* the truth itself. He who understands the law of God understands what truth is, for it is the expression and the exponent of that which is true.” (*Notes on the Old and the New Testaments (BARNES)*, p218) [▶](#)

Revelation 21:1-4 ([online tools](#)) (18)

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

(*The Message*) v1 I saw Heaven and earth new-created. Gone the first Heaven, gone the first earth, gone the sea.

“A new beginning is made which is as different from the world of our experience as the resurrection is from death. The background of this verse is Isaiah’s promise: ‘Behold, I create new heavens and a new earth; and the former things shall not be remembered’ (Isa. 65:17). This promise is now fulfilled...It is not a renewal of the present creation any more than resurrection is a resuscitation of the present body....For John, it is a **new** creation in which neither death nor chaos, symbolized by **the sea**, has a place.” (*Augsburg Commentary on the New Testament (ACNT)*, p343-4)

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

(*Amplified Bible*) v2 And I saw the holy city, the new Jerusalem, descending out of heaven from God, all arrayed like a bride beautified and adorned for her husband;

“John’s vision includes not only a new heaven and earth but a New Jerusalem as well. The concept of a New Jerusalem unveiled at the advent of the Messiah is common in Jewish apocalyptic....The New Jerusalem is more than the old rebuilt. When ‘the city that now is invisible [shall] appear’, it will be constructed according to a

heavenly pattern. In the NT it is ‘the Jerusalem above’ whose ‘builder and maker is God’...It symbolizes the eternal felicity of all who follow the Lamb....The New Jerusalem descends from heaven adorned as a bride for her husband...The contrast between the earthly city as harlot and the heavenly city as bride is obvious.” (*The New International Commentary on the New Testament* (NICNT), p370-1)

- 3 **And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.**

(*Amplified Bible*) v3 Then I heard a mighty voice from the throne and I perceived its distinct words, saying, See! The abode of God is with men, and He will live (encamp, tent) among them; and they shall be His people, and God shall personally be with them and be their God.

“If there is one speech that captures in a nutshell the meaning of the entire book of Revelation, this is it. John hears a loud voice from the throne announcing (in the third person) the significance of what he has just seen...now the dwelling of God is with men (that is, with humankind). This means that ‘he will dwell with them as their God; they will be his peoples, and God himself will be with them’...in Revelation the ancient covenant promises are for ‘his peoples,’ not simply the people of Israel. John has not forgotten that Jerusalem is a Jewish city, but he sees it here as representing all the cities and all the people of the world.” (*The IVP New Testament Series* (IVP), p235-6)

- 4 **And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**

(*New Living Translation*) v4 He will remove all of their sorrows, and there will be no more death or sorrow or crying or pain. For the old world and its evils are gone forever."

“Although philosophical arguments for the character-building value of these built-in afflictions of the human condition can be made, John is not writing philosophy. He is the prophetic mediator of the word of that One who declares that the ‘former things’ (with this one phrase he sums up all the world’s misery of all the ages) have ‘passed away,’ because he makes all things new. Here the Almighty himself promises that all that now robs life from being fulfilled, joyful, vibrant *life* will be absent from the transcendent reality to which he is leading history.” (*Interpretation, a Bible commentary for teaching and preaching* (IBC), p217) [▶](#)

Romans 13:11-14 ([online tools](#)) (8)

- 11 **And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.**

(*Amplified Bible*) v11 Besides this you know what [a critical] hour this is, how it is high time now for you to wake up out of your sleep (rouse to reality). For salvation (final deliverance) is nearer to us now than when we first believed (adhered to, trusted in, and relied on Christ, the Messiah).

“The imagery used has two features. (1) It is strongly temporal...(2) It is strongly contrasting. ...The combined effect is powerful. The readers are left in no doubt that there is a sharp ‘either-or’ confronting them, not only in their original decision to accept the gospel, but precisely as a result of their decision to accept the gospel. A choice once made has to be confirmed and lived out in a whole sequence of repeated decisions. The eschatological tension is strongly marked. His readers, even those who have taken the decisive step of faith, can be described as asleep; the circumstances in which they live as night still prevailing (12);...Believers can be exhorted to wake up, put off, put on, etc., not because their future depends solely on such strength of purpose, but as the way to open themselves to the eschatological rule of God in Christ.” (*Word Biblical Commentary* (WBC), p792-3)

- 12 **The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.**

(*New English Bible*) v12 It is far on in the night; day is near. Let us therefore throw off the deeds of darkness and put on our armour as soldiers of the light.

“In saying that ‘the night is far spent and the day near at hand’, Paul perhaps has in view the ‘age to come,’ which is dawning on the horizon and shedding light backward on the present age. In view of the eschatological situation, Paul exhorts the Romans to put off the deeds of darkness and put on the weapons or armor of light. This language of baptismal disrobing and re-robing is used here not to indicate what happens at baptism, but to exhort the audience to continue to shed the old ways of this world and clothe and equip themselves in ways to fend those ways off, and to live in newness of life. Christians are to walk properly as in the day.” (*Witherington*, Ben, III, *Paul’s Letter to the Romans: A Socio-Rhetorical Commentary*, Grand Rapids, MI: Wm B Eerdmans, 2004, p317)

- 13 **Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.**

(*Amplified Bible*) v13 Let us live and conduct ourselves honorably and becomingly as in the [open light of] day, not in reveling (carousing) and drunkenness, not in immorality and debauchery (sensuality and licentiousness), not in quarreling and jealousy.

“Paul often uses the metaphor of walking for the steady if unspectacular progress that should characterize the Christian...Paul contrasts this way of life with the way acceptable to the world with a series of negatives arranged in three pairs, such that the members of each pair signify somewhat similar qualities.....All six of these vices stem from self-will; they are all the outreach of a determined selfishness that seeks only one’s own pleasure....We should not think that first-century Christians came from the most upright and honorable sections of society. Rather, the gospel took up and transformed many who were the dregs of society. Paul is mindful of this and warns against relapse.” (*The Pillar New Testament Commentary (PNTC)*, p472-3)

- 14 **But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.**

(*Amplified Bible*) v14 But clothe yourself with the Lord Jesus Christ (the Messiah), and make no provision for [indulging] the flesh [put a stop to thinking about the evil cravings of your physical nature] to [gratify its] desires (lusts).

“*To put on Christ*, signifies to be intimately united to him, so that he, and not we, may appear... *And make no provision for the flesh*...By *flesh*...in this passage, is perhaps generally understood the *body*; so that the prohibition is confined to the vicious indulgence of the sensual appetites. But there seems to be no sufficient reason for this restriction. As the word is constantly used by Paul for whatever is corrupt, and in the preceding verse the sins of envy and contention are specially mentioned, it may be understood more generally, ‘Do not indulge the desires of your corrupt nature.’ ” (**Hodge**, Charles, *Commentary on the Epistle to the Romans*, Grand Rapids, MI: Wm B Eerdmans, reprint of 1886, 1977, p413) ►

1 Timothy 1:14,15 ([online tools](#)) (14)

- 14 **And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.**

(*Amplified Bible*) v14 And the grace (unmerited favor and blessing) of our Lord [actually] flowed out superabundantly and beyond measure for me, accompanied by faith and love that are [to be realized] in Christ Jesus.

“It was more than mercy that Paul received from God. He declares, ‘The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.’ This is another of the apostle’s great trilogies. ‘Grace’ provided his salvation, ‘faith’ appropriated it, and ‘love’ applied it.” (*The Expositor’s Bible Commentary (EBC)*, p354)

- 15 **This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.**

(*Amplified Bible*) v15 The saying is sure and true and worthy of full and universal acceptance, that Christ Jesus (the Messiah) came into the world to save sinners, of whom I am foremost.

“The verse contains two stylized features. First, **the saying is sure** is a formula which appears elsewhere in the Pastorals, but nowhere else in the New Testament. Within the pastorals the formula is used in connection with certain maxims about salvation designated as ‘sound’ and important for Christians. Here the formula introduces the maxim: **Christ Jesus came into the world to save sinners**. This is a traditional saying which has similarities to sayings in the Gospels which express the purpose of Jesus’ ‘coming’ into the world.” (*Augsburg Commentary on the New Testament (ACNT)*, p59) ►

1 Timothy 6:9-11 ([online tools](#)) (12)

- 9 **But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.**

(*JB Phillips “The New Testament in Modern English”*) v9 For men who set their hearts on being wealthy expose themselves to temptation. They fall into one of the world's traps, and lay themselves open to all sorts of silly and wicked desires, which are quite capable of utterly ruining and destroying their souls.

“Seneca, a Roman moral philosopher of the Stoic school, has a very close parallel to this sentiment: ‘While we desire to achieve riches, we fall into many evils’. It is difficult to see why the author needed to use two words for the disaster which riches bring. Spicq, followed by Dornier, suggests that **ruin** means material disaster, and **destruction** spiritual death. Certainly the latter word is regularly used in the *NT* for spiritual death.” (*New Century Bible Commentary* (NCB), p108)

- 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.**

(*Amplified Bible*) v10 For the love of money is a root of all evils; it is through this craving that some have been led astray and have wandered from the faith and pierced themselves through with many acute [mental] pangs.

“This text neither says, as it is often misquoted, that **money** is the root of all evil nor intends to say that every known evil has avarice as its **root**. A proverb very much like this (‘The love of money is the mother-city of all evil’) is widely attested in Greek antiquity. It is the nature of proverbs to be brief, particular expressions of a truth, often imprecise, and for effect, often overstated. Thus, Paul’s point is not theological precision on the relationship of greed to all other sins. Both Jews and Greeks had long before come to realize the disastrous effects that avarice had on people’s lives, and they expressed it in proverbs. The living proof of all this is found in the wayward elders in the Church of Ephesus....They have ‘sold out’ the gospel for different doctrines and in so doing have **pierced themselves with many griefs.**” (*New International Bible Commentary* (NIBC), p145)

- 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**

(*Amplified Bible*) v11 But as for you, O man of God, flee from all these things; aim at and pursue righteousness (right standing with God and true goodness), godliness (which is the loving fear of God and being Christlike), faith, love, steadfastness (patience), and gentleness of heart.

“The virtues and noble qualities set before Timothy are not just heaped haphazardly together. There is an order in them. First, there comes *righteousness*.... This is defined as ‘giving both to men and to God their due.’ It is the most comprehensive of the virtues;...Second, there comes a group of three virtues which look towards God. *Godliness* is the reverence of the man who never ceases to be aware that all life is lived in the presence of God. *Faith* here means *fidelity*, and is the virtue of the man who, through all the chances and the changes of life, down even to the gates of death, is loyal to God. *Love* is the virtue of the man who, even if he tried, could not forget what God has done for him nor the love of God to men.” (*The Daily Study Bible* (DSB), p134) ▶

Titus 2:11,12 ([online tools](#)) (R)

- 11 For the grace of God that bringeth salvation hath appeared to all men,**

(*JB Phillips “The New Testament in Modern English”*) v11 For the grace of God, which can save every man, has now become known,

“The entire program of redemption is rooted in ‘the grace of God,’ his free favor and spontaneous action toward needy sinners to deliver and transform them. In the Greek, ‘has appeared’ stands emphatically at the beginning, stressing the manifestation of grace as a historical reality. The reference is to Christ’s entire earthly life – his birth, life, death, and resurrection.Men could never have formed an adequate conception of that grace apart from its personal manifestation in Christ, in his incarnation and atonement.” (*The Expositor’s Bible Commentary* (EBC), p439)

- 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;**

(*Amplified Bible*) v12 It has trained us to reject and renounce all ungodliness (irreligion) and worldly (passionate) desires, to live discreet (temperate, self-controlled), upright, devout (spiritually whole) lives in this present world,

“Grace is here almost personified in its task of educating us in the art of living, and, as so often in the Pastorals, attention is drawn to both negative and positive aspects of a Christian’s ‘education’. There must be a double denial, first of *ungodliness*, and secondly of *worldly lusts*, i.e. of all desires entirely centred in the present world system....The positive elements, self-control, righteousness and a religious disposition have already been emphasized. Possibly this triad of adverbs expresses the Christian’s ideal behaviour towards himself, his neighbour and his God.” (*The Tyndale New Testament Commentaries* (TNTC), p198-9) ▶

Titus 3:3-7 ([online tools](#)) (R)

- 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.**

(Amplified Bible) v3 For we also were once thoughtless and senseless, obstinate and disobedient, deluded and misled; [we too were once] slaves to all sorts of cravings and pleasures, wasting our days in malice and jealousy and envy, hateful (hated, detestable) and hating one another.

“The listing of some of the characteristics of Christian conduct prepares the way for an enumeration of some of the marks of the unregenerate man. The picture which is given here of man in sin is not a pleasant one, but it is a realistic portrayal of human society which has not been redeemed by the impact of the gospel. This verse, with its description of man’s need of redemption, in turn prepares the way for the third statement of the nature of the gospel which Titus was to proclaim.” (*The Layman’s Bible Commentary (LBC)*, p121)

- 4 But after that the kindness and love of God our Saviour toward man appeared,**

(Amplified Bible) v4 But when the goodness and loving-kindness of God our Savior to man [as man] appeared,

“The words **the goodness and loving kindness of God our Savior** stand as a circumlocution for the Christ event, expressed by the verb **appeared**. The term **God our Savior** is God the Father. In the Christ event God has acted in goodness and loving kindness, and therefore God can be spoken of as **our Savior**.” (*Augsburg Commentary on the New Testament (ACNT)*, p169)

- 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;**

(Amplified Bible) v5 He saved us, not because of any works of righteousness that we had done, but because of His own pity and mercy, by [the] cleansing [bath] of the new birth (regeneration) and renewing of the Holy Spirit,

“The next two phrases in the Greek structure are prepositional phrases modifying the main verb of the sentence, ‘he saved.’ The first phrase expresses what we may call *false* grounds. The basis on which God saved us is not the good things we have done (lit., ‘not out of works that we did in righteousness’). An emphatic ‘we’ appears at the end of that phrase, stressing that it is not *our* doing. The second prepositional phrase stands in strong contrast to the first, introduced by the strong adversative conjunction *alla*; it indicates the *true* grounds on which God saved us: ‘his mercy.’” (*The NIV Application Commentary (NIVAC)*, p352)

- 6 Which he shed on us abundantly through Jesus Christ our Saviour;**

(Amplified Bible) v6 Which He poured out [so] richly upon us through Jesus Christ our Savior.

“*For he sent down the Spirit upon us plentifully*. Does this refer to the baptism of each individual Christian, or does it refer to Christ’s baptism of the whole Church through his death and resurrection, which is apparently the meaning of Eph. 5:25-6? Probably to both. The author is using a quotation which he applies to the Christian’s baptism, but it may originally have referred to the baptism of the Church by Christ.” (*The Cambridge Bible Commentary on the New English Bible (CBC)*, p120)

- 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.**

(Amplified Bible) v7 [And He did it in order] that we might be justified by His grace (by His favor, wholly undeserved), [that we might be acknowledged and counted as conformed to the divine will in purpose, thought, and action], and that we might become heirs of eternal life according to [our] hope.

“*That being justified by his grace*. Not by our own works, but by his favor or mercy...*According to the hope of eternal life*. In reference to the hope of eternal life; that is, we have that hope in virtue of our being adopted with the family of God, and being made heirs. He has received us as his children, and permits us to hope that we shall live with him for ever.” (*Notes on the Old and the New Testaments (BARNES)*, p285-6) ►

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